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(OR BAPTIST)

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## Essays, Expositions, &c.

### HISTORY OF BAPTISTS, AND OF BAPTIST PRINCIPLES.

CENTURY FOURTEENTH.

In addition to the authorities quoted in the last section of this history, in proof of the ancient rite of immersion, that of Brenner, another Roman Catholic writer, may be adduced. He says:—"Thirteen hundred years was baptism generally and regularly an immersion of the person under the water, and only in extraordinary cases a sprinkling or pouring with water; the latter was, moreover, disputed as a mode of baptism; nay, even forbidden." The united testimony of Bossuet, Dr. Whitby, the writer just quoted, and a number more who might be named, to the effect that for thirteen centuries immersion was considered the only proper mode of baptism, is decisive upon the point *until disproved*; and all that has hitherto been written in opposition, has failed to affect this conclusion. The late scholar and remarkable linguist, Mr. J. B. Lindsay, who examined the evidence with great care, adds his testimony in the following words:—"We have found that all the ancient churches practise immersion at the present day, with the exception of the Roman Catholics, *who introduced sprinkling in* 1311;" about which year, it is evident from all accounts, the exception in favour of sprinkling, became the rule.

Though none can successfully impeach this evidence, or deny that immersion continued the mode of baptism for thirteen hundred years, yet it is probable that attempts were made, occasionally at least, to depart from this practice in favour of some more convenient mode. Something of this kind appears to have been pointed at in the council under Wulfred, held at York, A.D. 816, which reminded presbyters, "that when they administer baptism, they ought not to pour the consecrated water upon the infants' heads, *but let them always be immersed in the font*, as the Son of God himself afforded an example unto all believers." Robinson, in his History of Baptism, also states that:—"The administration of baptism by *sprinkling* was first invented in Africa in the third century, in favour of clinicks or bedridden people;" and he very justly remarks that, "The reduction of the Christian religion to the size of children hath been the ruin of Christianity, and the institutes have shared the fate of the doctrine; they have been dismounted from their original pedestals, frittered into puerile playthings, and at length despised, broken, and thrown away." The innovation was gradual, but as in all cases where rigid truth is surrendered, the most unmeaning of human inven-

tions at last took the place of the grand original law.

That "infant salvation," or to speak in more conventional terms, baptismal regeneration, was the fundamental reason though a great and fearful error, for this innovation, has been proved in these papers from repeated and undoubted evidence. Its advocates evidently adopted the grossest possible view of this Divine ordinance, and instead of regarding it as a type, or an emblem,—the outward sign of an inward grace,—they converted it into the grace itself, and frightened an ignorant age into the foolish belief, that where there was no baptism, there was no salvation. Hence the eager haste of parents to baptize their children, and where from weakness, fear of death, or other causes, they could not be taken to the font to be *immersed*,—they greedily accepted the compromise in *sprinkling*. Anything, *if done by the priest*, whether sprinkling, pouring, or immersion, was considered valid, and this ignorant credulity of the people, combining with the indolence, indifference, and design of a priesthood whose degeneracy had now become proverbial,—gave to the silly innovation of sprinkling all the power, and infinitely more than the significance of the original law. For that law recognised *character* as formed by faith—"*he that believeth and is baptized*,"—and attached no importance whatever to any rite apart from the faith that constituted that character:—but this childish innovation of sprinkling devolved everything, even salvation itself, upon the rite, to the utter exclusion of character. In a very great and grave particular therefore, his rite of sprinkling has converted "the glorious gospel of God" into an utter absurdity.

Frequent and most humiliating proofs of this might be gathered from abundant sources, but the two following are all that this restricted history will allow. Bower, in his History of the Popes, gives this account of *Caedwalla*, King of the *West Saxons*, who visited Rome in order to receive baptism at the hands of the Pope. "He arrived at Rome a little before Easter, and being received by *Sergius* [the Pope] with all possible demonstrations of respect and esteem, he was baptized by him on the eve of that festival; and he took at his baptism the name of *Peter*, no doubt to show his regard for the apostle of that name, and earn his protection. He had, as *Bede* informs us, all along wished to die soon after his baptism, and he had his wish; for while he yet wore his white garment,* he was suddenly seized with a faintness, and died on the 20th of April, being then only thirty years old. In the early ages of the church, it was a common practice with the Catechumens to put off their baptism to the end of their lives, that they might not fall into sin after it, *but go pure and undefiled to heaven*." Where, in the view of such a man, was the blood of Christ, that "cleanseth us from all sin?" And where the great atonement itself? The blessed gospel was ignored by a priestly rite,—and baptism, to all intents and purposes,—became of more importance to salvation than all that was precious in the cross of Christ!

This most destructive error, pervaded, in process of time, the literature as well as the theology (if any public teaching deserved that name), of those dark ages. Hence Tasso, in his "Jerusalem Delivered," makes a dying pagan heroine to implore baptism as the sole passport to heaven. The translation by Fairfax gives the following rendering of the characteristic scene at the death of this feminine warrior—

"Friend, thou hast won; I pardon thee; nor save
This body, that all torments can endure
*But save my soul; baptism I dying crave,*
*Come, wash away my sins with waters pure.*"

* * * *

With murmur loud down from the mountain's side,
A little runnel tumbled near the place;
Thither he ran and filled his helmet wide,
And quick returned *to do that work of grace.*†

* * * *

He died not, but all his strength unites,
And to his virtues gave his heart in guard;
Bridling his grief, *with water he requites*,
The life that he bereft with iron hard.
And while the sacred words the knight recites,
The nymph to heaven with joy herself prepared;
And as her life decays her joys increase,
She smil'd and said—Farewell! I die in peace."

* The dress then worn at baptism.

† Hoole, in his translation of Tasso, gives the following rendering:—

"'Tis thine my friend!—I pardon thee the stroke—
O let me pardon too from thee invoke!
Not for this mortal frame I urge my prayer,
For this I know no fear, and ask no care.
No, for my soul alone I pity crave,
*O cleanse my follies in the sacred wave.*"

The same poet makes another of his characters say,—

"A pagan was I born, but yet the Lord,
To grace *(by baptism)* hath my soul restored."

From these specimens of the literature of those ages, to which large additions might easily be made, it is evident that the policy of the priesthood was to teach reliance upon the outward rite of baptism; in fact, upon the mere water, irrespective altogether of the grace of God, the new birth, and faith in Christ. The *character* itself, according to that theory was nothing; but the rite, whether by sprinkling, pouring, or immersion was everything; and from being a Divine service, rendered by gracious hearts to him who is "a Spirit;" it became at last a *childish* mockery, a baby plaything, in which neither knowledge, soul, or conscience, was permitted to have a place.*

This century was distinguished for the appearance of the celebrated Wickliffe, whose followers, either assumed or received the name of Lollards. From this circumstance principally, a dispute has arisen as to whether that venerable Reformer was an advocate or an opponent, of infant baptism. That the Lollards contended for believers' in opposition to infant baptism, is beyond all question, for on no other ground could the charges that were brought against them have existed at all. Fox, who was no friend to those who opposed the baptism of infants, admits that one of the errors charged upon them was, "that they spoke against the opinion of such as think children are damned who depart before baptism, and that Christian people be sufficiently baptized in the blood of Christ." And Danvers, quoting from the Dutch martyrology says, "that one Sir Lewis Clifford, who had been a friend of Wickliffe, did discover to the Archbishop of Canterbury, that the Lollards would not baptize their new-born children."

That the *principles* of Wickliffe led to a rejection of infant baptism, is more than probable. They were mainly such as these:—"That all truth is contained in the Holy Scriptures, and that which is not originally there, is to be accounted profane;—that Christ's law sufficeth by itself to rule Christ's church;—that we must receive nothing but what is in the Scripture; and that whatever is added to it, or taken from it, is blasphemous; that no rite or ceremony ought to be received in the church, but that which is plainly confirmed by God's word,—that wise men leave that as impertinent, which is not plainly expressed,—that we admit of no science or conclusion that is not proved by scripture testimony,—and that whoever holds the contrary opinions is not a Christian, but flatly the devil's champion."

That principles such as these would lead eventually to the rejection of infant-baptism, cannot be successfully questioned; but whether Wickliffe himself went, or even saw, the full length of his own principles, is open to very grave doubt. There is nothing in his own writings to prove that he went this length, but rather the reverse; and several authors who have been eager to claim the Reformer as a Baptist, have evidently mistaken the views of a considerable number of his followers, for those of the Reformer himself. Upon the whole, it is safer to adopt the more candid, though the somewhat dubious opinion of Dr. Hurd, in his *History of all Religions*, that, "it is pretty clear from the writings of many learned men, that Dr. John Wickliffe, the first English Reformer, either considered infant-baptism unlawful, or at best not necessary." The equally candid editor of *Neale's History of the Puritans*, Dr. Toulmin, makes the following judicious remark on the baptistical sentiments of Wickliffe:—"It is perhaps impossible for us, after a lapse of four or five centuries, to decide the question, whether the great English Re-

* Yet England of the present day, is far from being recovered to purer views. It happened to the writer of these papers to be residing in the year 1859, in one of the most populous cities of Britain, and at no great distance from the abode of a Dissenting Minister, who was located at that time with a most respectable Roman Catholic family. Late one night—between ten and eleven—a loud knock came to his (the writer's) door, and on his appearing, a respectable woman, evidently a degree or more above the working class, implored him to go to a certain house and baptize a dying child. She stated that she had been to Mr. —— (the above minister), but he was not at home, and his landlady advised her to come to me to perform this *saving* rite. Of course, the writer declined, but in terms as gentle as he could select, not wishing to wound where he could not hope to heal—and the poor woman retired unwillingly, anything but satisfied with the objections of one who did not believe in infant baptism as necessary to infant salvation.

former did or did not oppose the baptism of infants. It is a *fact*, however, which admits of no dispute, that he maintained and propagated those principles, which, when carried out to their legitimate consequences, are wholly subversive of the practice in question. And if Wickliffe himself did not pursue the consequences of his own doctrines so far, yet many of his followers did, and were made Baptists by it."

Leaving, however, the disputed question of Wickliffe's views on infant-baptism, it may be remarked with perfect safety, that the Lollards, with whom the followers of Wickliffe to a great extent, amalgamated, appear to have been stern opponents of that practice. Thomas Walden in his fierce and unfounded attack on the Reformer, viciously describes him as "one of the seven heads that rose up out of the bottomless pit, for *denying infant-baptism*, that *heresie, of the Lollards*, of whom he was so great a ringleader." The *temper* of Walden is on a par with his rashness, but neither the one nor the other affects the truth of his testimony to the fact that the Lollards, and with them the great body of the *followers* of Wickliffe, denied infant-baptism. So numerous did these become in a short time, that, as Walsingham reports, almost every second person casually met in the street, was a Lollard. Though a term of reproach,* like "Puritan" and "Methodist," in after ages, the faithful followers of Christ were not ashamed of the distinction. Chaucer, who is no mean interpreter of the popular feeling of that period, makes his host, who had been rebuked for his profane swearing, to sneer at a pious Lollard thus :—

"Now good men (quod our host) hearkneth to me,
*I smell a Loller in the wind*" quod he,
"Abideth for Goddes digne passion,
For we shul han a predication,
This Lollier here wol preachen us somewhat."

The rapid spread of these Lollards and Wickliffites alarmed the Pope of Rome, who, to arrest the increasing "heresies," issued, in 1377, three bulls against the Reformer, one of them addressed to King Edward III. These, however, proved powerless, the "public opinion" of the age, being too strong for even the Roman thunder. The people adhered to Wickliffe, and when the bold Reformer conferred upon the country in 1380, the priceless boon of a translation of the Bible in the English language, the community at once perceived that whoever persecuted Wickliffe, persecuted their best earthly friend. To him, under God, they owed the Bible in their own tongue, and though its cost (five marks*) placed it beyond the reach of the great body of the people, yet its possession anywhere, in any mansion, or even in fragmentary portions, covered the land with life and scriptural knowledge, such as England had never known before. He, and his assistants, were laboriously careful to supply the Holy Scriptures to *the people*, and they took great pains to make the translation plain ; hence they studied to write it in the most expressive language of the age, and appeared to have abjured all scholastic and foreign terms. It appears to us in these more improved times, to be uncouth and almost barbaric, but it was well understood by the "*common people*" of that period. The following specimen will not be without interest, and if the reader will compare it with our present translation, it may be understood without any great difficulty. It is from Romans viii. 28, 29, 30. "And we witen, that to men that louen God alle thing is worchen to gidre into good to hem that aftir purpose been clepid seyntes. For thilk that he knew bifore, he bifore ordeynede bi grace to be maad lyk to the ymage of his Sone, that he, be the firste bigeten among manye brithren. And thilke that he bifore ordeynede to blisse, hem he clipede, and whiche he clipede hem he justifiede, and whiche he justifiede, and hem he glorifiede."

This translation of the Scriptures, having been carefully studied by Wickliffe's "poor priests," became the means in their hands of spreading the knowledge of God among the people to an amazing extent. Knighton, a canon of Leicester, bitterly complained of this in

* From the high Dutch word *lullen* to sing (at funerals, &c.), and not from Walter Lollard as *Jeimey*, after Fuller (Church History) appears to have thought. Mosheim, who examined this subject with great diligence, Dr. Gregory, Sabine, and other respectable authorities, arrive at the above conclusion.

* Scarcely, if at all less than from £50 to £60 of our present money, according to Mr. Hallam's authority.

the following strain :—"Christ entrusted his gospel to the clergy and doctors of the church, to minister it to the laity and weaker sort, according to their exigencies and several occasions. But this master John Wickliffe, by translating it, has made it vulgar [common], and laid it more open to the laity, and even women who can read, than it used to be to the most learned of the clergy and those of the best understanding; and thus the gospel jewel, the evangelical pearl, is thrown about, and trode under the foot of swine." But no amount of clerical or other opposition could arrest the spread of both light and truth. The works of Wickliffe, in addition to his translation, or portions of it, were circulated in large numbers at home and on the Continent. Lord Cobham, the servants and attendants of Ann, Queen of Richard II., on her return to Bohemia; Peter Bayne, and others, took them to Germany and neighbouring countries. So numerous were they in Bohemia, and so effectual in exposing popery, that two hundred volumes of them elegantly bound, were burnt by Archbishop Sbinks. A young Bohemian nobleman, who had been studying at Oxford, took several copies home, and submitted them to the perusal of the celebrated John Huss, who ever after acknowledged that they were, under God, the means of his conversion. He considered Wickliffe an angel sent from heaven to enlighten mankind, and while consuming in the martyr's flame, he exulted in the prospect of so soon meeting that eminent man in glory.

It would be unwarrantable to attempt to identify the early appearance of Baptists in something approaching to an organized form, with the impulse to free thought and free action, which the Christian mind of Britain must have received from the extensive spread of the translation and writings of Wickliffe. But there is strong reason for believing that, shortly after this period, the Lollards began to hold Divine service in a separate way—appointing their own teachers, and applying their own discipline. Robinson, in his Dissertation, prefixed to Claude's Essay, says :—"I have before me a manuscript of Gray, Bishop of Ely, which proves that in the year 1417, there was a congregation of this sort in the village of Chesterton, where I now live; who privately assembled for Divine worship, and had preachers of their own." It is difficult to believe that the congregation at Chesterton was the only one of the kind of the land, especially, when it is remembered that in other parts, the Lollards were charged with having "conspired and confederated themselves together in *an unlawful assembly*." This was the case in the dioceses of Canterbury, Worcester, and Norwich, also at Leicester, and various other places. That they were organized into distinct churches on the gospel plan, is by no means clear; but that they assembled for separate worship, and so far laid the foundation of future societies, is beyond dispute. And the knowledge of the existence and increase of these assemblies, in all probability stirred up the hostility of the clergy to obtain a law enacting among other cruel matters, "that whatsoever they were that should read the Scriptures in the mother tongue (then called *Wicleue's* learning), they should forfeit land, catel, lif, and godes, from theyr heyres for ever, and condempned for heretykes to God, enemies to the crowne, and most errant traitors to the lande." It was also made part of the sheriff's oath on taking office, "that he should seek to redress all errors and heresies, commonly called Lollards." A royal brief was also directed to the Chancellor of the University of Oxford, "commanding him to *institute an inquiry* respecting reputed heretics; and they, as well as all those who should presume to receive John Wycliff, *or any of his partisans*, into their houses, or to show them any favour or countenance, were to be banished and expelled from the university and city of of Oxford within seven days."

Such were the penalties, and such too the punishment, inflicted on men, who, among other important truths, ventured to believe, that "BAPTISM IS NOT NECESSARY TO THE SALVATION OF ANY WHO DIE IN THEIR INFANCY."

A.

## THE HEAVENLY HALLELUJAH.

*(From the German.)*

"And when he had taken the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps," &c.—Rev. v. 8—14.

THIS heavenly meditation presents to us that solemn moment, in which, as no one in heaven or on earth was found worthy to be the mediator between God and man, the Lamb of God that was slain for us, comes forward in silent majesty, and takes the sealed book from God's hand, that he may loosen the seals and make known its contents. Thus he fulfilled his office on the throne, as formerly on the cross, and wished to lead those, whom as a Priest he had redeemed and purchased with his blood, to the enjoyment of glory, as their Lord and King. Upon this there was joyful exultation among angels and men, and they who before had done homage to the living God, the Creator of all things, now did homage also to the Son, who was ordained to be Lord over all. In the Old Testament it was promised to the Son of God, that all the angels should worship him. He himself from the depths of humiliation looked forward to the time when all should honour the Son even as they honoured the Father, and ascended to heaven with the triumphant declaration, "All power is given to me in heaven and on earth." But was he not before that day the Lord of glory, at whose name every knee must bow, which is in heaven, and on earth, and under the earth? Was this solemn homage of which John was an eye-witness, then first performed? Let us recollect my brethren, that we who know so little of the times and seasons on earth, have much less insight into the times and seasons of heaven, the rapid or slow succession of events in the other world. It might be asked, why did forty days intervene from the resurrection of the Lord to his ascension; why from that time where there ten days to the outpouring of the Holy Spirit, and again forty years to the destruction of Jerusalem; and why must there be so many centuries of painful expectation, till his second coming? As among earthly monarchs a considerable time often elapses after their ascension, before the day of coronation and homage is fixed, so that day on which (to speak after the manner of men) our Saviour received from the Father's hands the sealed book, his credentials for the sovereignty of the universe, might be the most suitable for all creatures to acknowledge him who already sat on his Father's throne, with reverential homage as their Lord and King.

"And when he had taken the book, the four living creatures, and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials, full of odours, which are the prayers of the saints."—Silence and weeping are succeeded by blissful adoration and a loud jubilee of joy. The supporters of the throne fall down before the Lamb. Those glorious beings who are nearest the throne of God, penetrated throughout by the light and life of God, are the first who bow the knee in deepest reverence to Him who is the image of God, and the brightness of his glory. With them the four and twenty elders cast themselves down, the first fruits of men, before the Lord, their Saviour and King, as they had already done before the Father. Thus in the heavenly sanctuary there was first a fulfilment of that which is to be also accomplished on earth; that all should honour the Son, even as they honour the Father. O how distant on our poor earth does it seem from this blessed period! To how many is the cross of Christ still foolishness and an offence; to how many is the gospel of Christ an antiquated, worthless thing! Proud philosophers think in their folly, that they rank Him to whom the Father hath given all things, almost too high, if they call him a wise, virtuous man, the most distinguished of his class: others pretend to have discovered that the glory of Jesus Christ is a poetic fiction, suited to men in an age of childish simplicity.

And alas! even the love and praise of "the little flock" sound so feebly, that they can scarcely be distinguished amidst the tumult of the world. Will it indeed come to pass that the glory of the Son of God shall be revealed to all eyes, and to every heart? Will a time come, when scoffers shall be silent, fools become wise, and believers do homage to their Lord with exulting joy? It will come, my brethren; already the last seal of that book is broken, which lies in the hands of the Redeemer. The kingdoms of the world, both the earthly and the spiritual powers, will become the kingdoms of our God and of his Christ; of this we have a pledge in the adoration before the throne, and in the silent aspirations and prayers of all believers for the manifestation of his glory. Join in those prayers, and you will be consoled for the shameful treatment of your Lord by the world, and will have joy and gladness, when he shall come again in his kingdom.

Though the living creatures and the elders united in their adoration, yet the homage of the elders had something peculiar, which was not suitable to the forms of the living creatures. They had harps, like that royal singer David, in order to sing the praises of the Lord; they had golden censers full of incense, the prayers of the saints which they present before the Lamb of God in their priestly office. In the name of the whole redeemed human race, and especially in the name of the saints of God, who, through the blood of Jesus Christ, have received righteousness and eternal life, the elders bring to the Lamb of God the honour due to him as the true God. This they do, not as intercessors for men, not as mediators by whose intercession these praises and prayers may first find acceptance and access to the throne of God (for they in whose names they stand there, are called the saints of God,) but they only held in their hands what had ascended from our poor earth to God, and presented it in their priestly office, just as they had received it.

So therefore, it is not heaven alone which worships and does homage; even from this dark earth an acceptable sacrifice ascends, as a testimony that heaven and earth are united under one Head. And what is the noblest, the most precious thing that ascends from the redeemed race of man before the throne of God? what is their offering of a sweet smelling savour to the Lord? Is it only the great deed of faith performed by the saints in the power of a new life? Is it only the blood shed by the martyrs in the service of Christ? Oh, no! there is an offering which even the least of the saints can bring to this festival, if the love of Christ constrains him, and the Spirit teaches him to pray: it is the praise of God, thanksgiving for the redemption of our souls; it is the prayer of the kingdom which the Son of God himself has taught us; the petition, "Thy name be hallowed, thy kingdom come; thy will be done," whenever it is offered up from the heart.

"And they sung a new song, saying, thou art worthy to take the book and to open the seal thereof; for thou wast slain, and has redeemed us to God by thy blood, out of every kindred and tongue, and people; and hast made us unto our God kings and priests, and we shall reign on the earth!" A new song, that till now, no prophet and no angel could sing,—the song of the Lamb and of his finished redemption, now resounds in full chorus before the throne of God; a new song that will remain new for ever, since the grace and power of redemption will never wax old, or be exhausted. "Thou art worthy to take the book and to open the seals," the elders and the living creatures sing in blessed harmony, but what follows, is the especial song of those belonging to the human race, who have experienced as no other beings have, the blessings of redemption. Other beings may celebrate the holiness and Divine glory of Jesus Christ, as the ground of his worthiness to open the book, but *they* celebrate, before every other attribute, that which lies nearest their hearts, —his merciful compassion.

"Thou wast slain," they sing; "thou hast given up thy life, thou hast endured the cross, and despised the shame, in order to redeem sinners, and to save the lost." The ground of our salvation remains for ever the same; the glorified spirits before the throne of God are no other than repenting, weeping sinners; and the work on Gethsemane, and on Golgotha, will appear not the less, when

they look down upon it from the heavenly mansions; on the contrary, it will continually appear greater, more sacred, more wonderful, the more clearly the light of God's throne shines around us. If here the love of the Son of Man, in giving his life as a sin-offering for us in willing obedience to his Father, appears so great, what must it be, when we shall gaze on the throne of his glory, and utter the confessions, Thou King of kings, thou Lord of lords, thou everlasting Prince of Life, didst descend for our sakes to death and the grave!

"Thou hast redeemed us to God," the song continues. The blessed spirits look back on what they were without a redeemer. We were lost, thou hast found us. We were ensnared and confined by the law of sin and death, we were fallen a prey to eternal destruction, thou hast redeemed us from slavery by the precious ransom of thy blood; we were as sheep without a shepherd, living without God and without hope in the world, each one wandering in his own way; thou didst take our sins upon thee, and as the Shepherd and Bishop of our souls, hast gathered us unto to thy fold out of every people, and tongue, and nation. Yes, my brethren, we shall never forget, when standing there before the throne of God, from what depths of misery the grace of God rescued us, we shall not be ashamed to confess what we were without him; it will raise our song of praise to a higher strain, and renew it to all eternity, when we shall see more clearly the awful abyss from which his faithful compassion has delivered us.

And now the happy hearts of the saved celebrate all the riches of grace and salvation, which have become their portion in Christ. "Thou hast made us kings and priests unto God, and we shall reign on the earth." It was not enough for thee to forgive our accumulated sins, and to console our trembling consciences. Thou hast raised us with thyself to a new life, thou hast clothed us with salvation, thou hast anointed us with thy spirit, thou hast called us to thy service, thou hast numbered us with thy chosen people, a royal priesthood to show forth thy virtues, and to live and reign with thee for ever. Yes, my brethren, to the grace of Jesus Christ will they ascribe the place where they stand, the crown of glory which will adorn their heads, and in short all they have and are. Their praises will eternally celebrate what the grace of the Lord has performed for lost sinners.

And now, my brethren, is this new song also in our hearts and mouths? You see that the subjects of this song of praise are not strange and unknown to us; they do not lie beyond the circle of our Christian experience. It celebrates that which our faith has laid hold of, our love has embraced, to which our hope clings as an anchor. If we cannot celebrate it in heavenly strains, let us speak of it as children with stammering accents. There is one little word in this song which we must feel to be most precious and glorious, "Thou hast redeemed *us!*" O, may it resound in our hearts, may our faith in the words, "He has given himself for *us*," for all the weary and heavy laden, be exercised till we can say with joyful confidence, "*My* Lord and *my* God!"

Only let there be an undivided heart, which is resolved to serve the Saviour alone, and not the world,—only let there be a single eye which has his glory alone in view, and the Lord will prosper the upright. And if the heart is blessed in him, the Lord will tune our harps to celebrate his praises, and fill our censers with incense, by the spirit of grace and supplication. Thus will it be fulfilled in us, that we shall worship the Lord, even on earth, in the beauties of holiness.

"And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!"

The song of redemption now spreads beyond the innermost circle. Millions of angels unite and do homage to the Lamb, with a sevenfold accession of praise. O, how must it gladden every believing heart, that our Jesus is so great, and his name so glorious in heaven! Exalted in their language, mighty in their praise; they also ascribe to the Lamb that was slain, all honour, all power, all sufficiency, all wisdom, glory,

and majesty; in short, every Divine attribute. But they cannot repeat the word so precious to the saved of the human race—"Thou hast redeemed us to God by thy blood." Behold the four-and-twenty first-fruits of mankind stand nearer the throne of God than the angelic hosts who stand round them in a wider circle. The children and heirs are greater in their Father's house than the ministering spirits who have never fallen!

"And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." The whole creation joins, and every thing that received its being from God, sings praise to him and to the Lamb; even to irrational creatures and the silent fishes of the sea, a voice is given, which they employ to the honour of God. The concluding part of the festival is prophetic; as yet we see not all things, put under the Son of God, the creation sighs and groans with us, being subject to vanity, not willingly, but, "by reason of him who hath subjected the same in hope." It waits for the manifestation of the glory of Jesus Christ, promised to the children of God. Then shall it also burst its fetters, become free from the service of corruption, and its sighs and groans be lost in a jubilee of joy. How glorious then will be the kingdom of the heavenly Sovereign! No weeping, no unsatisfied desire, not one jarring note will be known there. His saints shall be filled with joy, and all his works shall praise him!

"And the four living creatures said, Amen. And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever." The jubilee of the creation has completed its circle, and ends where it began, at the throne, in the Amen of the cherubim and the silent adoration of the elders. And in our hearts let this heavenly festival close with a three-fold Amen. An Amen of *agreement*, of *prayer*, and of *hope*, and may the Lord to whom it is addressed, add his Amen of *blessing*.

## CHRIST COMING WITH THE CLOUDS OF HEAVEN.

*Leaves from my Note Book.*

By a Yorkshire Preacher.

(No. 15.)

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen."—Rev. i. 7.

The second coming of the Lord Jesus Christ was a theme on which the saints in apostolic days often dwelt. It seems to have occupied more of their attention than it does that of the saints at the present time. Why this should be, it perhaps may be hard to say, more especially when we consider that the time has drawn nearer, by eighteen hundred years, for the event to take place. Yet, it may be, we can put up the prayer,—

"Answer thine own bride and spirit,
Hasten Lord the general doom;
The new heaven and earth t'inherit,
Take thy pining exiles home.
All creation
Travails, groans, and bids thee come."

The announcement of Christ's second coming is ushered in with an interjection—Behold! Whenever this word occurs in the word of God; something of great importance is certain to follow. It is given to arrest our attention; mark, then, what follows that word. It is not attached to this verse in vain. It ushers in one of the most important of all subjects that can claim the attention of men—the advent of the Son of God.

"Behold! he cometh." Who cometh? Even the great judge of all mankind; he comes, who is God over all, blessed for ever; who created the universe, and upholds all things by the word of his power. He comes, who is the Mediator betwixt God

and man. He comes, at whose voice hell trembles, and before whose face devils flee; who is worshipped by all the hosts of heaven, and shall be acknowledged by all the dwellers upon earth. He comes, into whose hands all things are delivered, who shall take his seat upon the great white throne, and reward every man according to his deeds, and who shall at last give the word that shall cause the heavens to roll away as a scroll, and the earth to be burnt up and be no more. He comes, who once dwelt among men on the earth, who was the feeble infant, who in early life earned his bread in the sweat of his brow, who in matured manhood was baptized in Jordan's stream, who ever went about doing good, whose life from first to last was a life of self denial, and unparalleled benevolence. He comes, who, notwithstanding all, was treated by the world with scorn; who was maligned, slandered, tempted, and whose princely power was imputed even to Beelzebub, the prince of devils. He comes, who agonized in Gethsemane's garden, was betrayed, crowned with thorns, was crucified, and who thus suffered and died, that the wanderer might be brought back to the fold, and God be glorified in the salvation of men. He comes, who rose on high, and who, as the ever—living Intercessor, having pleaded the cause of all his elect, now descends to claim his bride, to take her to his heavenly home. Behold, he cometh! Where? To the earth. He comes, once more to this world of sin and sorrow. Once he trod upon it as a man of sorrow and acquainted with grief; in his travels he hungred, thirsted, fainted, and was overcome by sleep. The foxes had holes, and the birds of the air had nests, but the Son of Man had not where to lay his head. But now he shall tread upon it as the triumphant conqueror. All kingdoms and thrones shall be broken up and overturned, to make way for his universal rule.

Behold, he cometh! When? No man knoweth, not even the angels in heaven. Over the time a veil is cast, through which the acutest human intellect can never penetrate. It is in vain that men try to unravel the secret; many have *guessed*, and have been proved *wrong*: God only can tell and be *right*. Whether he will come speedily, or in a thousand years' time, or in seven thousand, is not for us to know; but one thing we do know, his coming is certain. So certain is it, that the apostle spoke of it as in the present tense. He does not say, "Behold, he will come!" but "Behold, he cometh!" Already in his apostolic vision, he saw him descending in dread array. His faith could take a great leap over the intervening ages. These he counted as nothing, compared with the certainty of the arrival of the great day at last. Let the curious, then, no longer try to pry into God's secret councils, lest they neglect to obey the exhortation, "Be ye also ready; for the Son of Man cometh at an hour when ye think not."

"Behold, he cometh!" How? "With clouds." How sublime is this description. God is said, in Scripture, to "ride on the clouds," to have "clouds and darkness round about him," to have "clouds as his chariot," and to make "the clouds the dust of his feet." On delivering the law to Israel, he appeared in a "thick cloud on the mount;" in leading them through the wilderness, he went before them in "a pillar of cloud by day, and in a pillar, or cloud, of fire by night;" and Christ, himself at his ascension, was taken up from his disciples, "and a cloud received him out of their sight." Thus the greatness of Jehovah is made manifest, seeing that even the clouds are under his control, and he uses them to hide his august presence. Christ shall then at his second advent, make the clouds his chariot; how his brightness will lighten them up, and irradiate every part! There will be no need of the sun's reflecting rays to make them gorgeous and brilliant, and array them with rainbow colours. We have seen them tinged with golden glory at sunset, clothing the western hills with crimson, stretched out like streaks of fire across the sky, and changing their various hues, until twilight gradually deprived them of their splendours; and then we have thought if thus beauteous they appear now, with what glory will they be clothed when the Sun of Righteousness shall wrap them around him as a garment; and not, as Jehovah on Mount Sinai, make them clouds of darkness to veil his presence, but make them fiery clouds of light to reveal the glories of his person,

and invest with dignity his attendant hosts!

And who will be witnesses of his coming? We are told that "every eye shall see him." Astounded at his coming there will be but one object of attraction. Kings and statesmen, noblemen and peasants, the old and young, all shall see him then; the infidel, who denied his existence shall see him, and shall deny him no more. The Socinian shall see him, and stand amazed at his foolish denial of the plainest declarations of Scripture. The thoughtless shall see him, and tremble that they thought not of him before. The worldling shall see him, and weep that he chose the world to the lost of his own soul. The drunkard and the Pharisee shall see him, and then abhor themselves for their sensuality and pride. Oh, Infidel, Socinian, and ye worldlings, how will ye abide the day of his wrath? He shall give the command, and every grave shall be opened, and every sleeping tenant start into life. The deep blue sea too shall give up its dead; the rocks shall rend, and the mountains be shaken from their solid foundations; the vaults and caverns of creation shall be opened, to give the dead, to appear before the great judge. And then, "they also which pierced him shall see him." Pilate, who condemned him, the Jews and Romans who executed him, and sinners who have put him to an open shame,—all shall meet "*the wrath of the Lamb.*"

What will be the effects of Christ's advent? We are told, that "all kindreds of the earth shall wail because of him." Not every individual of these kindreds, but some out of all of them. They will mourn because they have rejected him; they will know him when the knowledge of him can be of no service; their only desire will be to flee from him, and hide themselves from the majesty of his presence. We have heard individuals shriek when in agony, and it has made our frames thrill will horror; but to hear the heartrending shrieks of a countless multitude, is infinitely more appalling. In the distance, rising and sinking in the mad billows, we see a large emigrant ship, over which the boisterous elements are beating furiously. She refuses to answer her helm; her sails have been torn into shreds; her beams and timbers creak as she heaves in the heavy sea. Now our hearts beat with agitation. On board are five or six hundred human beings, doomed to perish. Their cries are already ringing in our ears. As the glare of the forked lightning momentarily scatters the darkness, and reveals the sad scene; we see on the fated deck, many kneeling in prayer, some clinging to the rigging; little children seeking protection at their parents' hand; wives clinging to their husbands, determined in life and death to be one. What would we not give to save so many lives? But our wishes are in vain. The ship strikes against the rock; the concussion sends her back only to be again propelled forward with greater force. Now the last moment has come; she parts—deepens—sinks—and as she sinks, the last shriek of the hundreds of passengers rings through the air, and proclaims that all have found a watery grave. Oh, that dying wail, never could we forget it. It would ring in our own ears at times until death. Then if the death cries of a few hundred beings are so terrible, how terrible will be the wail of all kindreds of the earth at the proclamation of their eternal doom by the Son of God! Oh, sinner, this is a terrible sentence—"and all kindreds of the earth shall wail because of him."

But there will be others upon whom different effects will be wrought. They too shall see him, but they shall not wail because of him. Instead of crying with agony, they shall sing for joy; instead of fleeing at his approach, they will extend their arms to give him welcome. These are they who in all ages have believed on his name, trusted in his work, and loved and served him while below. When the ungodly shall call on the rocks and on the mountains to hide their guilty heads; these shall look at Jesus' appearance with rapture, crying "Even so, Amen." The apostle John could say so, in anticipation of this day's arrival. Can we do so? Suppose Christ were to come now, and the earth should quake and tremble, and the sound of the archangel's trumpet should peal through the universe, should we be prepared to say, "Even so, Amen?" The answer is yes—if we love him, are watching for him, and longing to see him as he is. Then should he thus come, we should not be

stricken with terror, nor fly at his approach, but with reverential affection even we should say, "Even so, Amen." Lord Jesus, come quickly!

## ANABAPTISM.

By John Brown, A.M.

*Conlig, Newtownards, Ireland.*

It has sometimes been argued by our Pedobaptist brethren, that as the Baptist insists on faith as being a necessary qualification for baptism, therefore the Baptist principle would require a repetition of the ordinance in those cases in which the parties baptized may discover that they were not converted at the time of their baptism, and afterwards make a second profession. This objection, however, applies as much to our opponents as it does to us. If it makes Anabaptists of us, it will also make Anabaptists of them. For they profess to require the same qualifications in the case of those adults whom they baptize as we do, and I suppose they will not deny that some of those baptized by their missionaries have returned to heathenism, and consequently, had not faith at the time of their baptism, which they say they require in the case of *adults*. If, therefore, *we* require to rebaptize those whom *we* may have baptized in an unconverted state, after making a second profession of faith; *they* also require to rebaptize those whom *they* may have baptized in an unconverted state, after making a second profession of faith, because in the case of *adults*, both parties profess to proceed on the same principles.

Again: in the case of infant baptism, our opponents rest the validity of the baptism on the faith of the parent, as much as we do on the faith of the candidate, at least the *Presbyterians* do so. On the same principle, therefore, that we require to rebaptize a *backslider* on a second profession of faith, they require to rebaptize the *child* of a backsliding parent on a second profession of faith, because on their own principles, the validity of the baptism of the child rests as much on the *faith* of the parent as the validity of our baptism rests on the *faith* of the candidate.

The objection, therefore, if it have any force at all, is a *common* objection which applies alike to *both* sides of the question; and it is, therefore, unjust to apply the objection to the *one* side, which applies with equal force to the *other*.

The truth is, neither Baptists nor Pedobaptists administer baptism on the *reality* of faith:—*Baptists* administer it on a profession of that reality. And it is evident that this was the principle on which the apostles proceeded. Hence we are informed that, "Simon himself also believed," and "was baptized;" yet shortly after, Peter discovered that "his heart was not right in the sight of God"—that he was in the "gall of bitterness and the bond of iniquity." Acts viii. 13, 21, 23. Now the narrative of Simon's baptism teaches several important lessons.

1. It teaches us that faith is a necessary qualification for baptism, and thus coincides with the commission, "He that *believeth* and is *baptized*." Mark xvi. 16. "If thou *believest* with all thine heart thou mayest" be baptized, Acts viii. 37. It is expressly stated that Simon "*believed*" before he was "*baptized*," v. 13. It was on the supposition that he was a *believer* that the sacred rite was administered.

2. It teaches us that it is on a *credible profession* of faith that baptism is to be administered, and consequently, that the administrator is not responsible for its *sincerity*. Simon was evidently in the "gall of bitterness and the bond of iniquity," at the time of his baptism; but he *professed* to be a believer—he was *supposed* to be a believer, and it was on this *supposition* that he was baptized. This leads me to distinguish between true believers and nominal Christians. They are often distinguished in the Scriptures. Thus we read (John viii. 31), "Then said Jesus to those Jews who believed on him, If ye continue in my word, then are ye my disciples *indeed*."

The word which we have translated, *indeed*, signifies, *truly*; and the meaning is, that those professors who persevere in the service of Christ, are *truly* his disciples, implying that some are *true* disciples, and some, disciples by *profession only*. Now baptism belongs to *both* these classes. In the sight of *God*, baptism belongs only to those who are "disciples indeed," and therefore none ought to apply for baptism but such (Acts viii. 37); but in the sight of the *church*, baptism belongs to all who *profess* to be "disciples indeed," and therefore we ought to reject none who *appear* to be disciples. It is God's peculiar province to search the heart; it belongs to man to judge of the outward actions. As we do not know the heart, we are consequently liable to be deceived—the apostles themselves were so. Even Jesus, who knew the heart, did not act upon his secret knowledge; but upon the *visibility* of discipleship, thus leaving an example to his ministers, to judge of professors by their "fruits." If a minister, therefore, uses sufficient prudence in judging of a man's *profession* and *conduct*, should he be imposed upon, the responsibility lies at the candidate's door—not his.

3. It teaches us that baptism does not secure the salvation of the party baptized. If a man were baptized a thousand times, and in every conceivable form, it could not wash away sin. Nothing can do that but the blood of Christ. Outward observances can only "sanctify to the purifying of the flesh;" it is the blood of Christ that cleanses the conscience. Men have no right, therefore, to presume on their safety, merely because they have been baptized. Though baptism be a sign of the remission of sins to a believer; yet the question returns, "Am I a believer *indeed*, or by *profession only*?"

# Fragments and Choice Sayings.

### CONFIDENCE IN GOD.

Lord Craven lived in London when the last great plague raged. His house was in that part of the town called Craven-buildings. On that sad calamity growing epidemic, his lordship, to avoid the danger, resolved to retire to his seat in the country. His coach-and-six were accordingly at the door, the baggage put up, and all things in readiness for the journey. As he was walking through his hall with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his negro (who served him as a postillion) saying to another servant, "I suppose, by my lord's quitting London to avoid the plague, that his god lives in the country, and not in town." The poor negro, said this in the simplicity of his heart, as really believing a plurality of gods. The speech, however, struck Lord Craven very sensibly, and made him pause. "My God (thought he) lives everywhere, and can preserve me in town, as well as in the country: I'll e'en stay where I am. The ignorance of that negro has preached a useful sermon to me. Lord, pardon that unbelief, and that distrust of thy providence, which made me think of running away from thy hand." He immediately ordered the horses to be taken off from the coach, and the luggage to be brought in. He continued in London; was remarkably useful among his sick neighbours, and never caught the infection.

### PRAYER.

With all these we must join, fervent and believing prayer, which, as it glorifies God, God will glorify it, and make it the means of conveying down to our souls such a measure of fulness as may serve us in the time of our need. We can never be poor whilst we can pray. He that is the supplication *in* us, will be the spirit of grace *to* us. Let us therefore pray with the apostle, (Rom. xv. 13.) *That the God of hope would fill us with joy and peace in believing.* Let us pray that the God of all grace would make us perfect, stablish, strengthen, settle us. (1 Pet. v. 10.) That *the God of peace would sanctify us wholly.* (1 Thess. v. 23.) And let us pray that the same God, the God and Father of our Lord Jesus Christ, would give us *to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God.*—*Morning Exercises*, 1689.

# A Page for the Young.

## "IS YOUR FAITH AS STRONG AS THAT, MOTHER?"

In a small cottage on the southern shores of the Baltic, lived a pious widow, named Bertha Schmidt; in a little dwelling, peering out from the embowering vines and flowers. Now and then it happened one could get a glimpse of the good old dame herself, sitting in her high-backed chair and her Bible in her lap: the whole picture was one of quiet happiness. But it was not the aged widow herself who had gathered all the pleasant things about her cottage-home. This was the work of Karl, her only son and child, who lived with her, and supported her by working at the trade of a carpenter. Karl had a heart as tender as it was strong; yet he was now twenty-eight, and was not married. He had long been engaged to a worthy maiden, but he would not marry until he felt he could do so without lessening the comforts which the infirmities of his mother made necessary. But Karl had prospered under the blessing of heaven, and he was about to add a third person to their little cottage home. It was now winter, but all was bright within; the narrow windows being full of Karl's choice flowers, transferred to neat boxes of his own handicraft. A kind heart must have felt warm sympathy, while looking upon that happy circle. But fearful was the change which morning brought. A hostile army was approaching, and might be looked for at any hour. In every house there was gloom,—in every heart fear and trembling. As night deepened, there came on a terrific storm of snow and wind, which made the scene still more desolate and fearful. Karl sank down into gloomy silence, while his young wife sat by him pale and trembling; but the aged widow sat with her eyes fastened upon her book; at length a bright smile beamed upon her countenance as she repeated these lines:—

"Round us a wall our God shall rear,
And our proud foes shall quail with fear!"

"What! dear mother," replied Karl, "is your faith as strong as that? Do you really expect God will build a wall round our poor hut?" "Has not my son read," replied the mother, "that not a sparrow falls to the ground without our Father? that faith has stopped the mouths of lions, and turned aside the edge of the sword?" Karl made no reply, the little family drew closer together, and the aged mother again repeated:—

"Round us a wall our God shall rear,
And our proud foes shall quail with fear!"

Soon shrieks were heard, but no hostile foot invaded the widow's dwelling; it stood quiet and unharmed amid the uproar, as if angels were encamped round it. At length a death-like silence fell upon the scene. After waiting several hours, Karl ventured to unclose a shutter; but huge drifts of snow had completely encircled the cottage, and made it in appearance a mere mound of snow, with no sign that a human habitation lay hid beneath it. They had, indeed, dwelt safely in the pavilion of the Most High. Karl led his aged mother out to behold her "wall of faith." The pious woman wept as she looked up to heaven, and softly exclaimed, "Faithful is he who hath promised, he also hath done it." Readers, have you such faith as this, when danger is near?

## ANSWERS TO QUESTIONS.

*Mary* and *Martha* Marsh (Accrington), are quite correct in giving Matt. v. 19, in answer to the question for May.

In answer to the September Questions they give 1st. Naaman, dipping seven times in Jordan; and Gehazi's punishment (2 Kings v.) 2nd. Sarah's age (Gen. xxiii. 3.) 3rd. Pharaoh's dream (Gen. xli.) 4th. Ahasuerus' restlessness (Est. vi.—viii.) These replies are very appropriate.

The Editor is much obliged to both these young friends. *Martha* says:—"I feel very thankful that you have been so kind as to send us those interesting questions.

Will our youthful correspondents be good enough to look at Naaman's case again, and at that part of the question, "*by whom?*"

# Obituary.

MR. JOSEPH YARWOOD,

*Of Appleton, Cheshire.*

Our late brother was born, Sept. 9, 1779, and died July 30, 1862, consequently he was in his 83rd year. His parents do not appear to have been religious; but he had an aunt who lived near, and who was a decided Christian, being a member of the church at Hill Cliff, and from all we can learn, was the means of leading our departed friend to the house of God. But it was when witnessing a public baptism he was met with in mercy, the Lord making use of that ordinance in his case (as in many others) as the means of bringing him to himself.

We are not able to give particulars as to the state of his mind at that time; how long he was under conviction, or how he was enabled to realize his interest in Christ; but we find that when between 19 and 20 years of age—viz., in the year 1799, he was baptized on a profession of his faith in Christ, by the late Mr. John Thompson, of Hill Cliff, and was united with the church under his care, of which church he continued a member until the year 1848, when circumstances arose which resulted in the formation of a separate church at Stockton Heath (now removed to Latchford), of which church he was elected a deacon. He thus was enabled to sustain an honourable profession for about 63 years.

Our deceased brother was a firm believer in the doctrines of grace, always ascribing salvation to the free mercy of God. The doctrine of imputed righteousness was dear to him, hence such authors as Harvey, Toplady, and Romaine, were great favourites of his. The works also (being a great reader) of the late Rev. D. Simpson, of Macclesfield, were highly esteemed by him; but while he might differ from others on some points of doctrine, he was a lover of good men of all denominations, his house being open for their welcome reception. He had a turn of mind for poetry, and composed verses, some of which are not to be despised.

His last affliction was a long and painful one, being unable for some months to do little more than walk gently about, on account of a disease of the heart. But however great his sufferings were, he was ever ready to converse about Christ and salvation with those who visited him.

Towards the close, his great suffering and weakness prevented much conversation, but when his strength did allow, he expressed his satisfaction with the foundation laid in Zion, and on which he said he rested. "None but Jesus," was his reply to questions put to him. He felt much of his unworthiness, and deplored his shortcomings, but he placed his hope alone in Christ. He looked forward to the time of his departure without dismay, often conversing upon it, as being a release from all suffering, and actually named a day when, as he thought, he should take a long journey, which proved to be the day of his death; for after lingering in weakness, his spirit took its flight to the Saviour, a little before six o'clock in the morning of the day he had mentioned.

His remains were interred in the burial ground of Hill Cliff, the Rev. E. Franklin, late of Golcar, officiating on the mournful occasion, and who preached his funeral sermon to a crowded congregation, on Aug. 17. Our brother lived to see some of his children and grandchildren united to the church of Christ; two of the latter being among the first that were baptized in the new chapel at Latchford. May they continue to the end, following their departed relative, even as he also followed Christ.

# Correspondence.

## THE MIDDLESBOROUGH CHAPEL CASE.

*To the Editor of the Primitive Church Magazine.*

DEAR SIR,—It would be as uninteresting to yourreaders, as it would be repulsive to myself, were I to follow Mr. M. at any length through all his absurd statements; or to imitate the bitter spirit which runs through his letter, whilst indulging in professions of "Christ-like love." Most of his *insinuations* are undeserving of any reply; and I shall, therefore, only trespass upon your space by giving a "true version" of one or two of the principal facts, just, as he amusingly says, "for the honour of the Particular Baptist denomination!"

The first thing I shall notice is Mr. M.'s attempt to show that the church "had no acknowledged foundation of doctrine and order," when he came *on probation*, on Nov. 30, 1861; he having a few weeks before left the Primitive Methodist Society. The truth is, that from its first formation, four years before that time, it had *just the same* "acknowledged" foundation as a *Particular Baptist Church, practising strict communion*; though it had not been deemed necessary before to specify it so minutely in the church books. And the reason why it was then recorded, *before Mr. M. was invited to the pastorate*, was just because there appeared a probability (which subsequent circumstances have converted into a reality) that his habits, opinions, and ideas of doctrine and church order, might not coincide with those of the original church. The members had all along understood and trusted one another, but had then began to see that it would not be safe to trust Mr. M. with the pastoral authority and influence, without some kind of guarantee for the preservation of their ancient faith and order. It was, therefore, resolved to make a formal entry of their "acknowledged" constitution, and obtain Mr. M.'s assent to it; not for the purpose of putting the church in gospel order, but simply as an endeavour to protect itself from having that order infringed, of which there appeared some danger.

But what shall we say of the next paragraph, which has created no little astonishment to those who were present at the church-meeting, held July 1. Mr. M., whilst admitting that he gave his assent to the constitution at first, adds, "that he gives his assent to it now, for it is still the foundation of the church," (does he mean *his* church, or the *original* church?) "and *no interference has been attempted.*" As I wish to be brief, I will just give in reply the substance of three questions distinctly put to Mr. M. and his friends at that church-meeting, and every one as distinctly answered in the affirmative:—

1. Does this church recognize any form of constitution? Answer.—Yes.

2. What is that constitution? Is it contained in those new rules, passed to define the minister's authority? (what Mr. M. calls settling the "balance of power") Answer.—*Yes.*

3. Are we to understand that the resolution passed along with those rules, declaring all former minutes of the church *null* and *void*, applies to the constitution passed Dec. 18, 1861? Is that also made *null* and *void*? Answer.—YES.

And yet Mr. M. says that constitution "is still the foundation of the church, and no interference has been attempted." After this, it appears scarcely consistent with one's own self-respect to hold any further controversy with him. It was upon this distinct assurance of the subversion of the constitution, that "eleven," (as Mr. M. tells us; we say more) persons withdrew from Mr. M.'s society, as being no longer the original chruch.

I shall not trouble your readers with any remarks about "acts of libel," "falsehoods," and other insinuations, which Mr. M. has dotted over his "true version." I could easily show you "the church books for yourself, and if you desire any confirmation of what I have stated," I could "give you the names and addresses of parties, who" having been present at the church-meetings referred to, are, *in reality*, "conversant with the whole matter, and to whom you may apply with (much greater) confi-

dence" than to the reverend gentlemen, whose names are given at the foot of Mr. M.'s letter, and who really know nothing of it, except what they have learnt from himself, and one or two of his friends. I could give you amusing instances of the way in which they are hood-winked, and kept from inquiry on the subject. I suspect some of them would be quite non-plussed, and at a loss to give an answer, were they really applied to for information.

Apologizing for trespassing so far on your valuable space, I remain, yours sincerely,

A STRICT BAPTIST.

*Middlesborough, Oct.* 15, 1862.

[With one more *brief reply* from each of the parties concerned, if they wish it, this case will close in these pages. We shall then have given "fair play" to *both* sides.—ED.]

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BAPTIST IRISH ASSOCIATION.

*To the Editor of the Primitive Church Magazine.*

SIR,—I learn from the "Freeman," that during the month of July, an association of Baptist churches in Ireland was formed in Dublin, the professed design of which is to carry out the objects of the Baptist Irish Society. Mr. John G. McVicker, of Ballymena, commenced the proceedings with an appropriate sermon from Col. iii. 1—4, and was afterwards appointed to write the circular letter. Mr. McVicker had previously withdrawn from the Irish Baptist Society on conscientious grounds, assigning his reasons in a printed circular, one of which is, that "after much observation and reflection," he sees, "circumstances connected with it, and almost all similar societies in their constitution, in their management, in the details and results of their operations," which "convince' him that, "it is not the Lord's mind that his labourers should be supported by such instrumentality." Now, whether Mr. McVicker's reasons for separating be just or not, I am not in a position to decide; but are our Irish brethren consistent in appointing him to take a prominent part in the proceedings of an association, the professed design of which is to carry out the objects of a society of which he publicly disapproves in its *constitution*, its *management*, its *details* and *results*!!! And will the committee of the Baptist Irish Society quietly submit to these charges without calling for an explanation? Yours truly,

AN HIBERNIAN.

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# Reviews.

*The Early English Baptists.* Vol. 1. By B. EVANS, D.D. London: J. Heaton and Son. Pp. xxii., and 275.

Bearing in mind that the work before us, is one of a series known as "The Bunyan Library," which purports to be for the use, mainly, of the Baptist denomination, we hail the present volume as a valuable addition to the list. Whatever *popularizes* our Baptist literature and history, serves in a direct manner to spread useful information throughout society generally; and to make better known a people, who, with all their defects, rank second to none in a simple and direct adherence to the word of God.

The author of this volume deserves our highest thanks for the patient industry, commendable research, and admirable candour, which its pages everywhere display. He has taken great pains to be accurate, and in portions of the history where authorities are few and obscure, he has employed his scanty resources to the best possible advantage. He very justly remarks, in his preface, "Whatever will not bear the severest scrutiny, let it be rejected. History should deal only with fact, not with theory,—with evidence, not with mere conjecture." Dr. Evans has exemplified his rule in his own example, and so far as this volume goes, has done better in this important particular than any previous writer on the Baptist History.

We congratulate the enterprising publishers on having placed a work of so much denominational value in such competent hands as those of Dr. Evans, and we equally thank the Dr. for this important contribution to our Baptist literature.

*Nichol's Series of Standard Divines.* Works of RICHARD SIBBES, D.D. Vol. 3.

Containing a Commentary on the first chapter of the Second Epistle to the Corinthians. Edinburgh: James Nichol. London: Nisbet and Co. Dublin: W. Robertson. Pp. 543.

Here is another gem in the diadem of "The Puritan Divines,"—another text-book for the schools of modern divinity. Like its predecessors from the same hand, it is full of unction, joined however to more of power than Sibbes displayed in his other works. This adds to its value by making impressive that which might have simply moved the feelings. Pathos is seldom powerful; but when it is so, as in many parts of the present volume, the very sensibility, contributes in a high degree to permanence of conviction. It is one thing to be carried away with tender emotion, and quite another to imbibe a living principle of action; and there are several portions in this work of Sibbes, where he most admirably unites the two. In these, the orator, and theologian are exquisitely combined by this celebrated divine.

Yet he seems most at home in the practical or the experimental departments of divinity, and in these he goes direct to the heart, as for instance in the following passage. "Wilt thou know whether thou trustest in God or no? Whither goest thou? A carnal man, he goes to one earthly prop or other. If God answer him not presently, then he goes with Saul to the witch, to the devil himself perhaps. If God do not send him present help, he goes to one carnal help or other, to fetches [contrivances] of his wit, to policy, to crack his conscience, to bear out things with impudence. He hath not learned to trust in God, and he runs not to him, but to some wicked course or other."—p. 145.

The following forcible advice we earnestly recommend to that numerous class of ambidexters, who will turn any way, or to any creed, or to any party, to serve their secular purposes. Men who will beat about to all points of the theological compass, just as the wind of popular advantage may happen to blow, should read the following extract from Sibbes, and learn to be ashamed.

"If thou be a judge, if thou be a witness, deal directly, speak the truth. If thou be a divine, speak directly in God's cause, deal out the word of God as in God's presence, *come what will*,—whatsoever thou losest in thy wealth, or liberty, &c., thou shalt gain in God. Is not all good in him? what is all the good we have, is it not from him? And the nearer you come to him, the more your happiness is increased; the more you are stripped of earthly things, the more you have in God. Hath not he men's hearts in his hands? When you think you shall endanger yourselves thus and thus by plain direct dealing without doubling, if you be called to the profession of the truth, hath not he the hearts of men in his hands to make them favour you when he pleaseth? In Prov. x. 9; "He that walketh uprightly, walketh boldly." He that walketh uprightly, not doubling in his courses, he walketh safely. God will procure his safety. God that hath "the hearts of men in his hand as the rivers of water," Prov. xxi. 1, he can turn them to favour such a man. A man's nature is inclined to favour downright dealing men, and to hate the contrary. You see the three young men, when they were threatened with fire,—come what will, "O king, we will not worship the image of gold which thou hast set up." Dan. iii. 14, &c. *They would burn first.* What lost they by it?"—p. 239.

May the time servers of this *delicate* and *polished* age just read the above, and blush.

*A Dissertation on the Nature and Extent of the Sacrifice of Christ, &c.* By the Rev. Dr. Bartle, M.A., D.F.C., Principal of Walton College, Walton-on-the-Hill, near Liverpool. Second Edition. London: Arthur Hall and Co. Pp. 24.

When a theological writer, of whatever school, indulges in a flourish of trumpets about the original languages, and insinuates that without "paying greater attention" to them, a man can hardly arrive at a saving knowledge of the mind of God; we at once begin to suspect that there is something wrong. Men of this order, by throwing a doubt over our noble Saxon translation, greatly weaken its authority as the word of God. Socinians invariably adopt this course, and to screen the poverty of their theology, they retire behind the ramparts of an affected criticism, and the present author has copied their example.

The one object of this tract is to prove a *universal redemption*, and to overthrow every vestige of a fixed and settled purpose on the part of the Most High. For, plainly, the existence of such a purpose is incompatible with the faintest approach to a universal redemption, inasmuch as the results of the whole scheme, are devolved on the contingencies of human compliance with certain *conditions*. But that God should have a purpose, and yet leave that purpose to a conditional result, is practically no *purpose* at all. It is an adventure, an enterprise of chance, and while it *may succeed*, if man is willing, it may equally fail if man should prove unwilling.

And God cannot interfere to make him willing, for if he interferes at all, he must interfere, according to this scheme, for *the whole*, and to make them all willing alike, which is *universal salvation*, without any disguise. But if he may not interfere, then he cannot have a purpose, and the peerless redemption of the Son of God, may prove a doleful failure, or but a miserable success, and this through the unwillingness of man, upon whom *alone* the mighty work devolves.

To prove his point, this writer adduces just three passages of Scripture, and upon these he makes the whole system of Almighty mercy turn. These passages are 2 Cor. v. 14; 1 Tim. ii. 6; and Heb. ii. 9,—and with these, the author forms the conclusion, that "all men have been purchased by the blood of the Son of God."

A more one-sided, and partial representation of the "Sacrifice of Christ" we never met with, nor one more calculated to mislead. Did the writer never read "for the transgression of *my people* was he stricken?" Had he never heard that the Redeemer himself declared, "I lay down my life for *the sheep*?" Is he ignorant of the inspired statement that "as many as were *ordained to eternal life* believed?" Had he never read that in one of the darkest periods of the Jewish history, there was *even then*, a remnant "according to *the election of grace*?" And did he never hear the assurance, and rejoice over it too, that "Christ also loved *the church*, and gave himself for it?" A man who had never seen these passages, is an incompetent authority in such a discussion,—and if, having seen them, he wilfully ignores them, such a man has small claim to the character of an honest witness in the cause of Divine truth. As to harping on the terms "all" and "every," and then with a bounce declaiming, "Shall we, then, in the face of such an inspired declaration, dare to limit the sacrifice to *some* men?" we may very properly ask in reply, what meaning would he attach to the passage, "there went out a decree from Cæsar Augustus, that *all the world* should be taxed?" Luke ii. 1. Would he venture, or would he be weak enough, to accept that passage *without qualification*. Would he dare to trust his own rule, and cover "all the world," even to "every" man, with a Roman taxation? If so, then his interpretation would be a palpable absurdity; but if not, he would supply the qualification required by the *nature of the case*, and this is all we claim for the priceless redemption of the Son of God. His present attempt would convert that mighty system of mercy into one huge failure, by leaving its success dependent on the free will of depraved man; but this is a plain contradiction of Scripture that assures us "he shall see of the travail of his soul, *and shall be satisfied*." But how this satisfaction is to be secured without *direct intervention*, "according to his own purpose and grace which was given us in Christ Jesus *before the world began*," Dr. Bartle has yet to explain to the world in something better than the superficial tract now before us.

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## BRIEF NOTICES.

*The Liberator* for October, is as honest and useful as ever. A more meritorious publication does not issue from the British press.

*The Christian Bishop.* By HUGH STOWELL BROWN, of Liverpool. London: Elliot Stock, Paternoster-row.—A plain and very practical discourse. It would have been improved, however, had more prominence been given to the *doctrines* concerning which a bishop should be "faithful."

*A Handbook of Revealed Theology.* By JOHN STOCK. London: Elliot Stock. Part 1. Price 6d.—To be completed in six monthly parts. We need not repeat our former commendation of this useful work. It is now placed within the reach of all, and it is but fair to hope that it will secure an extensive sale.

*Christian Love;* its Root and its Fruit. By J. E. CRACKNELL. London: G. J. Stevenson, 54, Paternoster-row. The great doctrine of Christian love is enforced in these pages by a variety of arguments, and applied in favour of the distressed operatives of Lancashire, in a very impressive manner. It is a discourse adapted to effect much good.

*Quarterly Reporter of the German Baptist Mission* for October. London: J. Heaton and Son.—This publication contains a large amount of interesting information respecting the German Mission, which we earnestly recommend our readers to procure and read for themselves. Its price is but twopence.

*Black Bartholomew*, and the Twelve Years' Conflict. London: Elliot Stock. Second Edition.—We add to our strong recommendation of the first edition of this valuable little work, that it cannot enter too many families, nor become too well known. It contains the history of a period with whose events every British youth should be well acquainted.

*The Wanderer brought to the Fold*; a Narrative of a Poor Girl. London: W. Yapp, 70, Welbeck-street.—To a certain class of young females this little book is invaluable, and among such it cannot circulate too largely.

*Such a Happy Week*; *Harriet and Nelly*; *Matilda Dugan*; *The Ethiopian Treasurer*; *The burning bush not consumed*; *The long-lost Brother*; *The Unequal Marriage*; *The Triumph of a Mother's Faith*; *The Sailor Deacon*; *No living Faith without loving obedience*. The whole of these are from the prolific press of the Baptist Tract Society, and are honourable both to its industry and love of the truth. We commend them all to our Baptist friends throughout the world.

*Twenty-first Annual Report of the Baptist Tract Society*, 1862. London: E. Stock, Depository to the Society.—This is a cheering report in all respects, but especially as a record of work done. It is frequently charged upon *Strict* Baptists that they do nothing. Let their accusers read this report, and hold their tongues. In proportion to their means, the *Strict* Baptists are second to none in the land for fidelity to truth and industrious activity, and they are often misrepresented because they are not known.

*A Plea for Believers' Baptism*. By H. G. Guinness. London: G. J. Stevenson.—Should be in the hands of every young person in the kingdom.

*Am I fit to die? &c.* By W. H. Bonner. London: H. J. Tresidder.—Very creditable to the author. Occasionally the rythm is defective, but the moral is always good.

*The A B C Church and Chapel Directory*. London: W. Kent and Co., Paternoster-row.—A very useful guide for Londoners, and all who visit London. We keep it on our desk constantly, and find it really valuable.

*The First Dissenter*. By J. B. Owen, M.A. London: H. J. Tresidder. Pp. 32.—This little work is eminently adapted to remove sectarian bitterness, and as such it richly merits an extended circulation.

*The Kindness and Power of Religion*. By John Russell, Providence Chapel, Shoreditch.—A useful discourse on an important subject, and one far too much neglected.

*Our Moral relation to the Animal Kingdom Sanctioned*. By the Earl of Harrowby. Fourth Thousand. London: Morgan and Chase.—The one bent and purpose of of this "digest," is to show our relation to the animal creation, and to induce in us kindness towards them. In this circle it is adapted to effect much good.

*A Bicentenary Present for Sunday Scholars*. London: E. Stock.—Very plain, as it ought to be, and on that account all the more appropriate. Sunday-school superintendents would do well to recommend it to all their older scholars.

"*Father, you haven't asked a blessing.*" (W. H. Collingridge.) *Is Infant Baptism Scripturally defensible?* (G. J. Stevenson.)—Both alike excellent in their different departments, and should be extensively circulated.

*A Bouquet of Love for an Heir of Glory*. London: W. H. Collingridge. Pp. 175.—Poetry! This is called poetry! In our time we have seen some absurdities put into what is called poetry; but never anything to equal this. It is the most trashy, certainly, we ever read. The "getting up" of the book is beautiful, and does honour to Mr. Collingridge, and had the contents at all equalled the exterior, it would have merited a different notice in our pages. But as it is—the sooner forgotten the better.

*Madam de Goscoine*, *Lunaria*. *Saxifrage*. London: W. Tweedie, 337, Strand. Pp. 80, and 74.—These neat little books, both by the same author, are adapted to do good, especially among young persons. The first is "a temperance tale," and the second an interesting narrative on "Temper and Triumph." They are pleasing productions, yet had greater prominence been given to evangelical religion, they would have been increasingly valuable.

# Intelligence.

## Foreign.

DENMARK.

*Mindstrup Mark, per Veile, Sept. 29, 1862.*

Mr. J. C. Woollacott: My dear Brother,—In my last to you, I was sorry to inform you of my illness and my inability in consequence thereof of attending to and prosecuting my general labours. It was rather a protracted illness; it lasted about two months, during most of which time I suffered considerably. I feel, nevertheless, thankful to my heavenly Father for it,

and I hope that this affliction, being sanctified through rich mercy, may prove a blessing to me. I am now happy to inform you, that I have been better for some time, and moreover, able to pursue my labours. I have held a number of meetings in this part of the country, in Hveisel, Give, Nykirke, N. Snede parishes, and in Veile. Some of these meetings were very well attended, and also very interesting; the Lord was present with his blessing, according to his gracious promise. It was evident that many hearts were touched, and some were moved to tears.

Aug. 31.—We had a rather large meeting at Mindstrup Mark. Nearly all the brethren from this neighbourhood, the surrounding parishes, and from Veile had assembled; a number of strangers were also present. First, I had to preach. A young woman from the neighbourhood of Veile, a candidate for baptism, was then examined before the church, and unanimously received for baptism. An elderly woman from N. Snede parish, who for a considerable time had attended our meetings, but for a long time shown no little opposition,—she is a woman of a rather strong and independent mind—had now, as it appeared, been convinced of the right and duty of believers' baptism, and came forward desiring to be baptized. Her baptism was, however, postponed for the present. I had then the pleasure of baptizing the other female mentioned; and although I did not feel well at all, yet God was very gracious, and did not suffer me to receive any harm from entering the water. Then we sat down to the Lord's-supper, and enjoyed great blessing.

The Lord's-day following, Sept. 7, I went to N. Snede, to the house of the woman whose baptism was postponed, she having very much desired me to do so, as she longed to be baptized. She was again examined, and unanimously received for baptism. I was rather pleased with this woman, and there were a few circumstances connected with her baptism which are rather interesting. Her husband has also attended our meetings for a considerable time, and he had expressed some desire of being baptized also, but he was not quite prepared now. She was asked if she would wait till her husband could be baptized at the same time. "No," she replied, "he might never come, and who knows, we may die."

At the place where they live is no water, streams, or brooks, in which she might be baptized, except at a considerable distance from the house. But very near the house is a very high hill, and at the foot of the hill a well of beautiful water, running constantly. Where the water comes out of the hill was a hole in the ground, but not large enough for a baptistery. The week, however, preceding the meeting, this poor woman had taken her spade, and gone to the hole and dug it out, so as to make it large enough for her to be baptized in. I had the pleasure to baptize her in the baptistery she thus had made herself, and a beautiful one it was indeed. The mother of this woman, a very aged woman, upwards of eighty I believe, was present at the meeting, and was moved to tears.

In Give parish, at a place called Neder Dunnerup, I held a meeting about a fortnight ago. It was the first time I had held there. A number of people had assembled, and they listened with great earnestness and attention to the glad tidings of salvation, and many of them were deeply moved. When the meeting was ended, they came and shook hands with me, and expressed their gratitude, and I was asked to come again soon. I hope that, through God's blessing, we shall see some fruit there.

Yesterday, Sunday, 28th inst., I was at Veile, and preached. The brethren there are going on pretty well, but I am sorry to say that one or two of them are much troubled with the Mormon heresy. May God keep them from falling into this evil snare, and guide them in the right path, in the footsteps of Jesus.

Next week, please God, I intend to leave for Funen and Copenhagen, where I expect to stay some time. I have received a letter with an invitation to come to the North of Jutland, but I shall not be able to go for the present.

Please present my kind regards to all dear friends. May the Lord be with you all and bless you.

I hope to hear from you soon. Yours affectionately in Christ, A. P. FÖRSTER.

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## MR. GEISSLER IN ENGLAND.

HAVING now nearly done with my visit to our churches in England and Scotland, and being about to return again to Saxony, our mission-field, I feel constrained to tender my *heartiest thanks* to all the churches and brethren everywhere, who so kindly received me, and gave me the opportunity to plead the cause of our Saxon mission. But, above all, I feel constrained, and would ask our brethren to join with me to give thanks, praise, and honour to our gracious covenant God, who has thus prospered my way, and loaded me with rich blessings in this country, so that, in his strength, I again may go forward.

To my great joy, I read in letters I received the other day from Saxony, that the work of God there has been going on during my absence. The regular meetings in Halle, I am told, are still attended by strangers and some inquirers, who all seem to be rather anxious now for my return. The brethren there have been compelled to call another missionary to baptize some candidates, among whom is a rather learned and hopeful young man (a chemist), who had attended my meetings, and who, I think, will be useful hereafter. But at the same time, the enemy is raging, as I see from a magazine of the Lutheran priests, in which they publish a long article on "the disturbance which the commencement of the Baptist mission in Saxony has caused," and on "the stiff-neckedness of these young Baptist converts, who, notwithstanding the efforts of their former priests, cannot be persuaded to return to their mother church." Further, they lament how the Baptist missionaries have tried the patience of the magistrates, in coming again and again, though they had been banished, and coming secretly by night, &c.; and, in conclusion, they caution their people most earnestly against "the poison of the Baptists." Thus our enemies now seem to have awakened and got up, to come forward against us, and employ their carnal weapons to crush us and our cause, but which, we know too well, will only help us and hurt themselves; and we rather rejoice in seeing them alarmed, it being to us a hopeful sign.

As we are now going again to meet these our enemies, and to prophesy unto the dry bones there, I would earnestly entreat our brethren to pray for us that God may be with us, and that he will pour out his Spirit upon Saxony; the more so since our Saxon field is a parish of about six millions of souls, where the superstition of Romanism, the dead formalism of Lutheranism, and the infidelity of Rationalism are the only religions the people know.

Our Baptist Evangelical Society were the first who took up Saxony for evangelization, not only because of its neglected state in reference to religion, but because the Saxons, just as *Saxons*, were dear to them, and have some special claims on the English nation,—first, because of their *common origin* with them from the old Anglo-Saxons, so that, in some sense, the present Saxons are the brothers of the English according to the flesh. Further, the English and Scotch know full well that, for their plain and telling *Saxon language*, of which they are justly proud, they are indebted to the Saxons. And again, it will be remembered that it was in Saxony where Luther was born and the Reformation began, and that this Reformation, at that time, had a powerful and blessed effect on England, where gospel truth found deeper root, and, under God's blessing, prospered, so that England got the best thing—*God's word*, in some respects from Saxony,* which, once the cradle of the Reformation, has become its sepulchre. Considering this, there is indeed no nation in the world which has such relationships to the British as the Saxons have; and therefore I hope that, whilst our dear English Christians have a helping hand for every perishing nation in the world, they will always have a *special* sympathy for the *Saxons*.

MORITZ GEISSLER,
*The Society's native Missionary to Saxony.*
*London, Oct.* 14, 1862.

## SWEDEN.

A LETTER recently received from Mr. A. Wiberg, after giving a cheering account of fifty-five having been added to the church by baptism during the present year, proceeds as follows::—

"On the 25th and 26th of September, the Stockholm Baptist Association held its first annual meeting at Stockholm. This Association includes twenty-five churches, and this, our first meeting, was largely attended by delegates and members from the churches. The objects of this Association are similar to those of the Association of Strict Baptist churches mentioned in your letter, viz., to receive reports and letters from the churches, encourage and strengthen each other by free discussions on important subjects, relative to our spiritual interests, and render assistance to travelling brethren who shall make it a part of their duty to visit the churches within the Association, preach the word of life for them, and assist them with their counsel—a step which we consider very necessary in this country, where most of the churches are in their infancy, and have scarcely any well-qualified men to take charge of them. Two brethren were appointed at this our first meeting, as travelling preachers within the association. The Lord has already done great things for us, and in him is our trust for the future.....We just now have in view a lot on which, I think, we shall build a place of worship. So soon as a decided step is taken, I shall inform the contributors of how the money which I collected in England has been spent....." "A. WIBERG."

* True to a great degree, yet Wickliffe in England preceded Luther in Saxony by 159 years.—ED.

## AMERICA.

### WHAT NEGROES CAN DO.

Soon afterward, Dr. Vincent Colyer, of New York, went down as a missionary to the contrabands in North Carolina, and proved himself so useful a person that Gen. Burnside appointed him Superintendent of the Poor, and thus he continued his labours in the double capacity of Government officer and church missionary and teacher. What he saw and did, and what he thought of those among whom he laboured, will best appear from his own words, addressed to one of our most honoured citizens: "All the negroes, as fast as they come within our lines from any direction, are immediately sent to me. Sometimes as many as sixty or a hundred will come in at once, occasionally at night. Some are fresh from the plantations, often ragged, hungry, and dirty from long travel through woods, marshes, and dusty roads. Many little children come with their mothers. All these have first to be fed; next, shelter provided: and soon, work and occupation. I have over seven hundred able-bodied men entered on my books, and, with their families, upward of three thousand men, women, and children have reported themselves. Five hundred of the men are employed on Government works, and we cannot get a sixth part of the number we could most profitably employ. Two hundred are employed as servants in the hospitals and in the Quartermaster's Department, unloading ships, &c. The women soon learn to earn their own living, selling pies, cakes, &c., and doing washing for the soldiers. The negroes far exceed my expectations as to their intelligence and capacity for usefulness and self-government. They are orderly, well behaved, industrious, cheerful, cleanly, and in every way, often to the risk of their lives, ready to serve us. We employ them at every kind of labour, as carpenters, masons, blacksmiths, farmers, gardeners, timber-hewers, home servants, labourers, &c., and in all these occupations they are equal to the work we give them to do. As to having any anxiety about their ability to take care of themselves, or thought of sending them to any other country for usefulness, or safety to ourselves, it is simply absurd. Only let them alone, and give them fair wages for their work, with intelligent, sensible men over them to direct their energies, and instead of a dangerous body of men, they will prove a most valuable community, and a blessing to the nation that harbours and protects them."

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# Metropolitan.

## BETHESDA CHAPEL, LEVER-STREET, (LATE JOHN'S-ROW,) ST. LUKE.

Services were held in the above place of worship on Monday, Oct. 6, 1862, in connexion with the effort now making by the church to pay off an old-standing debt. After preaching in the afternoon, a public meeting was held in the evening, the pastor, Mr. Anderson, in the chair; when addresses were delivered by Messrs. Alderson, Milner, and Cracknell. It was stated by the Secretary of the Building Committee that the debt, two years ago, when the present scheme to raise funds was adopted, amounted to £310. During the last two years, the church and congregation, who are chiefly of the working classes, have raised, by small weekly or monthly subscriptions, £211. After meeting all smaller claims, and paying interest, the only remaining debt is a mortgage of 250, towards which £100 are in hand.

It will be seen by these figures that the people, whose means are limited and their number small, have done what they could to rid themselves of an incubus which has been laying upon them for years. We are anxious, if possible, to raise the remaining £150 during the next year, and intend to continue our subscriptions as the Lord may prosper us; and though we have hitherto abstained from making any appeal for help to the Christian public, any assistance will be very thankfully received by the Pastor, Mr. Anderson, 8, Alma-street, N.; the Treasurer, Mr. Briscoe, 28, Banner-street, E.C.; or the Secretary, Mr. Battram, 75, Cleveland-road, Downham-road, Islington, N.

In connection with the church there are an efficient Sunday school, doing great good, a tract society, a sick visiting society, and a Dorcas or infants' friend society; and, to the honour of the members and friends of all these useful institutions, they have been sustained, notwithstanding more than £100 a-year extra has been raised for the last two years. Friends of Jesus, help us.

[A more deserving and honourable case was never presented to the Christian public. Surely these worthy brethren will not be allowed to make this appeal in vain.—Ed.]

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# Provincial.

## MIDDLESBOROUGH-ON-TEES.

The friends who withdrew recently from their former place of worship, opened their new place on Oct. 12, by two sermons, one on "Gospel Order," and the other on "The